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REVUE PHILOSOPHIQUE, June, 1917. *Vie et fonctionnement* (pp. 497-523): F. LE DANTEC. — Every moment of life, studied from the mechanical, chemical, and colloidal levels, can be represented by the equation: $A_{n-1} + (A_{n-1} \times B_{n-1}) = A_n$, where A represents the total structure of a living being at a given moment, and B the sum-total of agents, of whatever level, which concur at the given moment in the determination of the total attitude of A , and $A \times B$ the interaction of the two. *Du fondement des jugements esthétiques* (pp. 524-546): E. GILSON. — "The relativity of works of art can be admitted without admitting their equivalence provided that one recognizes at the same time a psychical hierarchy of human beings." *La conception de la religion chez Renan* (pp. 547-572): R. LENOIR. — Midway in Renan's investigations philology becomes literary criticism, the study of the origin of religions is transformed into a philosophical theory of religion, and Christianity becomes the type of religion. In place of Christian spiritualism and of the conclusions of his study of religions, Renan comes to substitute a moral and metaphysical idealism. *Revue Critique*. René Worms, *Natalité et régime successoral*: GASTON RICHARD. *Analyses et Comptes rendus*. E. Boirac, *L'Avenir des sciences psychiques*: L. DUGAS. *Revue des Périodiques*.

Bosanquet, Bernard. *Social and International Ideals*. London: Macmillan and Company. 1917. Pp. lx + 325.

NOTES AND NEWS

ETHICS AND INTERNATIONAL RELATIONS

By arrangement with Professor Tufts, my part in the discussion on "Ethics and International Relations" at the December meeting of the Association will be to discuss "whether the idea of sovereignty is incompatible with the acknowledgment of moral obligation by states." On this question I would submit the following theses:

1. The application of a moral code to any group of beings presupposes a kind of equality. The kind of equality required is compatible with differences of size, wealth, population, intelligence, *etc.*: it concerns only responsibility, namely, a power to appreciate the good at stake, an equal concern in that good, a power to act for or against it, and an acknowledged liberty to do so without interference by others.

2. The idea of sovereignty, so far from being incompatible with

moral obligation, indicates the kind of equality among sovereign states which alone makes obligation applicable.¹

Sovereignty does not mean emancipation from moral requirement. The independence implied in sovereignty, namely, finality of decision on the part of supreme courts, legislatures, chief executives, and foreign offices, is analogous to the independence implied in maturity, not to the independence implied in the "state of nature." In passing from the condition of part-sovereign state to that of sovereign state, a state ceases to be an international ward, and becomes an international citizen, with rights and duties now capable of fairly definite formulation.

3. But there are elements in the situation between sovereign states which have no analogue in the situation between human individuals, so that the principles applicable to the one are not forthwith applicable to the other. In the main, they are these:

a. The being of an individual may be regarded as biologically established; the being of a state is never finally established. Hence a whole group of unique questions which are for states questions of existence. In fact, for the state, every change of property or of prestige is a change of being; hence in every such change, its existence is at stake.

b. The irregularities of geography, history, race, and cultural complex make the entity of every state unique, and its historical task unique, in a manner not paralleled among human individuals of a given state. The general and uniform obligation to "fulfil its mission" would carry with it in each case a set of wholly unique duties. The morality of general rules and precedents, or the morality of "universalizing the maxim" [*i. e.*, the maxim of any but the original purpose of fulfilling the unique historic task] fails to apply just in so far.

c. Each act of self-seeking on the part of states is an act of altruism to its members actual and unborn, in a manner without complete parallel in the moral relations of individuals to one another.

d. Since the *status quo* among states, in regard to extent and composition, is a matter of fact rather than a matter of justice, alterations of the *status quo*, whether by violence or otherwise, may conceivably establish a new status which in time would be at least equally acceptable. The disposition of new individuals to accept the *status quo* as a fact tends to obliterate in time the sense of moral injury.

4. Differences (*c*) and (*d*) are on the decline and as the body of

¹ As opposed, for example, to the conception of sovereignty set up for criticism by H. J. Laski in *The Problem of Sovereignty*, 1917.

international understanding increases, they tend to vanish. It may be said to be a primary international duty to banish them.

5. The success of a moral order among states depends on a general recognition of the remaining points of difference; any attempt to transfer bodily to inter-state affairs the ethics of individual life will but prolong the era of war.

6. There is, however, a permanent nucleus of common principles, which include (1) the subordination of the Darwinian struggle for survival among states to the development of a common body of international goods, and (2) the common obligation of all states to intervene by force in the maintenance of this rule and of these goods.

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At the meeting of the American Philosophical Association this month, the Committee on Discussion expects voluntary contributions on the two special topics of discussion. Those who wish to make such contributions are requested to notify the Secretary, Professor E. G. Spaulding, Princeton, New Jersey, as early as possible, preferably on or before December 10.

DR. CHARLES HUGHES JOHNSTON, professor of secondary education in the University of Illinois, was killed in an automobile accident in September. Dr. Johnston was editor of two important books on the high school and as editor of *Educational Administration and Supervision* he exerted a stimulating influence upon progressive school men.

PROFESSOR CHARLES W. COBB, associate professor of mathematics in Amherst College, has been granted leave of absence for one year to enter the aviation work of the government. He will hold a position in the Bureau of Instruction that supervises the teaching in the eight ground schools for aviators.

DEAN JAMES R. ANGELL, of the department of psychology at the University of Chicago, has been relieved from his university duties and has gone to Washington to work in the offices of the National Research Council.